

Khenchen Jigme Phuntsok Series



LOTSAWA HOUSE

DHARMA. ON THE HOUSE.

The Heart Essence: My Heart's Advice

by Kyabje Khenchen Jigme Phuntsok

1. May the youthful sun of speech, Mañjuśrī, in his enlightened form,
With its signs and marks, embodying the secret body, speech and mind
Of all the infinite buddhas and their bodhisattva heirs,
Turn your minds towards the path to perfect awakening!
2. There are countless Dharma teachings, profound and extensive,
Suited to the mental capacities and inclinations of limitless beings,
Yet, by gathering all the key points together in a way that can be
practised,
I offer this pithy advice to you, my friends, who are as dear as my own
heart.
3. Becoming attached to this life, you'll lose your fortunate connection to the
Dharma.
By indulging your desires again and again, your craving will only
increase,
And you'll never find satisfaction. Wealth, happiness, fame and praise—
To pursue them is like buying and selling in a dream: let go of such
concerns!
4. By relying on genuine, qualified spiritual teachers,
Your virtuous qualities will develop and increase,
And all your faults and failings will be cast away,
So serve them in the three ways,¹ and accomplish others' aims.
5. Just as gardens are not to be found growing in midair,
All the bounties of the higher realms and liberation,
Will never be yours as long as you lack moral discipline,
So with mindfulness, awareness and caution, control your mind.
6. Up to now, you have wandered as if crazy and without a guide,
Through the vast darkness of unknowing in beginningless existence.
So now, in order to find the great palace of peace and happiness,
It's right that you take joy in studying the ocean-like teachings.
7. Yet hearing alone will not be enough to eliminate misconceptions,
And confidence in the teacher and teachings will not come easily,
So, through a hundred forms of debating, explaining and composing,
Gather the elixir of mind that is the wisdom born of reflection.

8. Even the most erudite of teachers with vast scriptural learning,
Can repeat words like a parrot, without taking them to heart,
But when death suddenly arrives, this will only bring regret,
So rely on the essential meaning of the teachings, my heart-friends!
9. All the infinite teachings of the buddhas, so vast in number,
Are imparted purely as a means to subdue our own mind.
Don't put your faith in words alone! I urge you once again:
Let the key points of the deeper meaning seep into your hearts!
10. This physical existence is difficult to find, like *anuḍumbara* flower,
Yet more rewarding than the discovery of a million precious gems.
To find an opportunity like this again in future will be difficult indeed,
So don't let it pass without accomplishing the highest of all aims!
11. Our great enemy, the lord of death, arrives like lightning from the sky,
And nobody can predict when and where he will strike next.
So you can ill afford to be idle, waiting months or even years.
Now, right now, is the time for virtuous Dharma practice!
12. For all beings, actions will not go to waste, but will bear fruit,
And when karma ripens, there's no way to change its outcome.
So now, while you're fortunate enough to have some influence,
If you still insist on deceiving yourself, who then will protect you!
13. If merely thinking about *saṃsāra*'s various sufferings,
Which are unbearably intense, causes you to shudder,
Ask yourself: What will it be like when body and mind
Actually undergo these countless forms of *duḥkha*?
14. Only they have the power to lead us from this great terror,
So extremely difficult to escape: no one else could ever save us!
So we should take these three most precious jewels as our refuge,
For they are infallible, wise, compassionate, and powerful.
15. All the three worlds' misery comes from wanting happiness for ourselves,
And all virtue and happiness is born of a mind that wishes others well.
So, following the example of the teacher of all gods and human beings,
Generate the supreme mind that is set upon unsurpassed awakening.
16. When the crystal mirror of your own mind is covered completely
With the thick layer of dust that is the adventitious defilements,
It's difficult for the reflection of profound, clear *samādhi* to appear,
So strive to clean it with the pure cloth of confession's four powers.

17. All sights, sound and awareness are deity, mantra and dharmatā,
And knowing that this is how it has always been is the view.
Without losing sight of this, take aim with meditation's arrow,
And master the activities of eliminating harm and providing care.
18. If you can generate bliss, clarity and non-thought as means of support,
Through the techniques of breathing and adopting physical postures,
You will come to master the illusory body of clear light,
So it's right that you allow the perfection stage to penetrate your mind.
19. At this time, when the darkness of the five degenerations prevails,
It is hard for the starlight of the eight lower yānas to banish it.
So shine the light of the Nyingtik sun with its hundred thousand rays,
All drawn along by the swift carriage of the three kinds of faith!
20. Whatever arises, in pure awareness, unaltered and unconfined,
Look into the mind that settles by itself, resting naturally.
If you recognize the natural clarity, always empty and without origin,
You'll traverse at once the paths and stages, and capture the fruition.
21. While leaving things just as they are, if, through the right postures and
gazes,
You experience naturally manifesting space and light-spheres as pure
awareness,
Then dualistic perception, saṃsāra's darkness, will disappear in all-
pervading space,
And, perfecting the four visions, you'll achieve a body of light, the great
transference.
22. What I have said here—this plain talk arranged in verses—is my heart's
advice.
Although it lacks the poetic turns of phrase that might delight the
intellectuals,
As a spontaneous, unaltered outpouring from the depths of my mind,
It is in the preferred style of the vidyādhara of the Early Translations.
23. Through the merit of this, may all beings without exception
Gain perfect sovereignty over the kingdom of the four kāyas,
And may I too never be separated, even for a moment,
From the fortitude of Mañjuśrī, the ever youthful!

This was composed spontaneously in China, at the solitary place of Wu Tai Shan (The Five-Peaked Mountain), on the peak upon which the supreme deity, the youthful Mañjuśrī, turned the wheel of the profound and vast Dharma for tens of thousands of bodhisattvas, by Ngawang Lodrö Tsungme (Khenchen Jigme Phuntsok) who set down

in twenty-three minutes all that came to mind. May it be virtuous!

| Translated by Adam Pearcey, [Rigpa Translations](#), 2005, revised 2015. Thanks to Lama Chökyi Nyima for his kind assistance and to Matthew Pistono for his encouragement.

1. Offering material support, attending the master and practising meditation. ↔

༡། །གཏེར་སྟོན་ལས་རབ་གླིང་པའི་ཡང་སྐྱལ་མཁན་ཆེན་འཇིགས་མེད་ཕུན་ཚོགས་གང་
དེའི་བྱུགས་དགོངས་ཟབ་མོ་ཡོངས་སུ་ཚོགས་པའི་སྟོན་ཚིག་མོས་གྲུས་སྐྱེ་དབྱངས་ཞེས་བྱ་བ་
བཞུགས་སོ། །

The Song of Devotion

Verses of Aspiration for the Fulfilment of the Enlightened Vision of Khenchen Jikmé Phuntsok, the Reincarnation of Tertön Lerab Lingpa

by His Holiness the Dalai Lama

སྤངས་རྟོགས་བདེ་གཤེགས་མཚོག་བརྟེས་བྱུབ་པའི་དབང། །

pang tok deshek chok nyé tubpé wang

O lord of sages, Shakyamuni, who through abandoning and realizing attained supreme buddhahood,

དེ་སྤྲས་སྐྱེ་བོ་བྱམས་མགོན་འཇམ་པའི་དབྱངས། །

dé sé tuwo jam gön jampé yang

With your hearts sons, Lord Maitreya and Mañjughosha,

གཏད་རབས་རྣམ་བདུན་པ་ཆེན་བཅུ་བདུན་སོགས། །

té rab nam dünpa chen chudün sok

The seven patriarchs,¹ the seventeen great panditas² and the like,

འཕགས་ཡུལ་བསྐྱེན་པའི་འབྱུང་གནས་ཆེ་རྣམས་དང། །

pakyul tenpé jungné ché nam dang

All you great founders of the teachings in the noble land of India,

བྱད་པར་སྟོ་འཇིགས་སུ་ལེགས་ལམ་སྟོ། །

khyepar bhoté jong su lek lam go

And especially you who introduced the excellent path in Tibet;

འབྲེད་མཇུག་ཚོས་ཀྱི་རྒྱལ་པོ་མེས་དབོན་གསུམ། །

jé dzé chö kyi gyalpo mé wön sum

The three ancestral Dharma kings,³

སངས་རྒྱལ་གཉིས་པ་པད་མ་ཀ་རའི་ཞབས། །

sangye nyipa pema karé shyab

The second buddha—Padmakara,

ཞི་འཚོ་བརྒྱན་བཅས་བཀའ་འདུན་འཇུག་དང། །

shyitso gyü ché kadrin dren shyin dé

Shantarakshita and your entire lineage: recollecting your kindness fills us with faith and devotion.

མི་འཇིགས་བཞི་ལྷན་རྣམ་འབྲེན་རྒྱལ་བའི་བསྟན། །

mi jik shyiden namdren gyalwé ten

So as to bring living inspiration to countless beings, you spread

མཐའ་མེད་འགྲོ་བའི་གསོས་སུ་སྤེལ་བའི་སླད། །

tamé drowé sö su pelwé lé

The teachings of Buddha, our victorious guide endowed with four-fold fearlessness,

སུན་ཚོགས་ལྷ་ལྷན་སྐལ་བཟང་ཕྱོགས་ཀུན་ཏུ། །

püntsok ngaden kalzang chok küntu

Radiating them, with the five perfections, to fortunate disciples in every direction,

སྲོ་མཁས་ཇེ་བཙུན་སྤྲ་མར་གསོལ་བ་འདེབས། །

tro khé jetsün lamar solwa deb

O learned, skilful and noble lama, to you we pray.

བྱབ་བསྟན་རྒྱ་མཚོ་ལྷ་རྒྱལ་བའི་དབང་པོ་ཡི། །

tubten gyatso gyalwé wangpo yi

When the time came for the enlightened aspiration and actions

བྱགས་བསྐྱེད་ཕྱིན་ལས་དུས་བབས་དམ་ཚིག་ལས། །

tukkyé trinlé dü bab damtsik lé

Of the Dalai Lama Thubten Gyatso to be fulfilled, it was through their spiritual link

གཏེར་སྟོན་ལས་རབ་སྤྱིང་པའི་ཚོས་སྐོར་གྱིས། །

tertön lerab lingpé chö kor gyi

That Lerab Lingpa, with his cycle of teachings,

གངས་ལྗོངས་འགྲོ་ལ་ཤིས་པའི་དཔལ་ཡོན་བསྐྱབས། །

gangjong dro la shipé pal yön drub

Brought a wealth of auspiciousness to the people of the Land of Snows.

ལྷ་བདོའི་རྒྱན་པའི་སྐྱུ་རུམ་ལོད་དུ་ཡང། །

nga dö güpé makrum trö du yang

Even amidst the oppressive darkness of the five degenerations,

ཕྱི་ནང་སྡེ་སྡོད་རབ་འབྲམས་གཞུང་བརྒྱའི་དོན། །

chinang denö rabjam shyung gyé dön

You perfected your study, contemplation and meditation on all the outer and inner pitakas, and countless scriptures,

གསལ་བསམ་སྒྲོམ་སྐྱབ་ཉམས་རྟོགས་མཐར་མོན་པ། །

sen sam gom drub nyamtok tarsönpa

Reached the highest experience and realization of their meaning,

ཁྱོད་ནི་ངེས་དོན་བསྟན་འཛིན་མཚོག་ཏུ་བཞེངས། །

khyö ni ngedön tendzin chok tu shyeng

And stood out, as the supreme holder of the definitive teachings.

དུས་འགྱུར་མི་བཟད་འཚུབ་རླུང་ཆེས་ལྷང་མོད། །

dü gyur mi zé tsub lung ché dang mö

When the fierce winds of change blew with unbearable intensity,

གང་གི་སྐྱུགས་བསྐྱེད་རི་དབང་ལྟར་བརྟན་པས། །

gang gi tukkyé riwang tar tenpé

Your determination and resolve remained steadfast like the king of mountains,

བསྐྱབ་གསུམ་དུར་སྒྲིག་འཛིན་པའི་འདུས་སྡེ་སོགས། །

lab sum ngurmik dzinpé düdé sok

And those in saffron robes, upholders of the three trainings,

དད་ལྡན་ཁྲི་སྐག་ངང་གིས་འདུས་པར་གྱུར། །

deden tritrak ngang gi düpar gyur

And devoted followers in their thousands, flocked around you.

བཤད་སྐྱབ་བྱ་བ་ལས་ཀྱི་འཁོར་ལོ་ཡིས། །

shedrub jawa lé kyi khorlo yi

Day by day, by means of their study, practice and spiritual activity,

ཉིན་བཞིན་ཕྱོགས་བཞིའི་སྐྱེ་བོའི་རེ་འདུན་བཀའ། །

nyinshyin chok shyi kyewö ré dün kang

You fulfilled the deepest wishes of beings who came from far and wide,

སྒྲིབ་གྲོལ་ཟབ་རྒྱས་ཚོས་ཀྱི་གྲ་ཆར་ཆེས། །

mindrol zabgyé chö kyi druchar ché

And with a great Dharma rain of ripening empowerments and liberating teachings, vast and profound,

ཀུན་ལ་རྣམ་བུང་ས་བོན་གྱུང་པོ་བསྐྱུན། །

kün la namjang sabön drungpo trün

You planted the perfect seed of enlightenment within us all.

ཉན་ཐོས་ནས་བཟུང་ཨ་ཏི་ཡོ་གའི་བར། །

nyentö né zung atiyogé bar

From the teachings of the shravakas up to Atiyoga,

ཡོངས་རྫོགས་ཐེག་པ་ཀུན་གྱི་གཞུང་ལུགས་དང་། །
yongdzok tekpa kün gyi shyungluk dang
You bestowed the scriptural traditions of all the vehicles,

མན་ངག་བདུད་རྩི་སྤྲིང་བཅུད་མ་ལུས་པ། །
mengak dütsi nying chü malüpa
Along with every drop of nectar from the pith instructions,

བསྐྱེད་ཏེ་སྐལ་ལྷན་མ་ལུས་ཚོམ་པར་མཛད། །
tsal té kalden malü tsimpar dzé
And satisfied the hearts of all your fortunate disciples.

གང་སྐྱེའི་ད་ཀྱིལ་འཁོར་ཡིད་ལ་ལྷམ་མེར་དྲན། །
gang kü kyilkhör yi la lham mér dren
How clearly we recall the mandala of your perfect form,

གང་གསུང་ཟབ་སྙན་གདངས་བཟང་ལྷང་ངེར་གསལ། །
gang sung zab nyen dang zang lhang nger sal
How distinct the deep melody of your enlightened speech,

གང་ཐུགས་མཁྱེན་བརྩེན་དགོངས་པ་གསལ་ལེར་འཆར། །
gang tuk khyentsé gongpa saller char
How vivid the knowledge and affection of your wisdom mind,

གང་གི་ཡོན་ཏན་བསམ་བཞིན་གསོལ་འདེབས་བརྩོན། །
gang gi yönten samshyin soldeb tsön
Remembering all your noble qualities, fervently we pray to you.

བདག་ཅག་ཁྱེད་གྱི་རྗེས་སུ་སློབ་པ་ཀུན། །
dakchak khyé kyi jesu lobpa kün
All of us who are your followers, we pledge

ཐེག་པ་རིམ་དགུའི་དམ་ཚེས་ཡིད་བཞིན་མཛོད། །
tekpa rim gü damchö yishyin dzö
With unwavering effort, to apply faith, diligence and critical intelligence

དད་བརྩོན་རྣམ་དཔྱད་འདོར་མེད་སྤྲིང་རུས་གྱིས། །
dé tsön namchö dormé nyingrü kyi
To the wish-granting Dharma treasury of the nine vehicles,

རྟུག་རྩུ་བསམ་སློམ་ཉམས་ལེན་འབད་པར་འཚལ། །
taktu sam gomnyam len bepar tsal
And to devote ourselves, always, to the practice of contemplation and meditation.

དེ་མཐུས་མགོན་པོ་ཚྱེད་གྱི་སྤྱུགས་བཞེད་རྣམས། །

dé tü gönpo khyö kyi tuk shyé nam

Through the power of this prayer to you, our protector, may all your aspirations

མཁལ་ཁྱབ་སྐྱེ་འགྲོའི་གསོས་སུ་ལེགས་སླིན་ཞིང་། །

khakhyab kyendro sö su lek min shying

Be perfectly realized, and so bring inspiration to beings throughout the whole of space,

བདག་སོགས་སྐྱེ་ཀུན་ཐེག་མཚན་བཤེས་གཉེན་དང་། །

dak sok kyé kün tek chok shenyen dang

And may we all never be separated from the teachers of the supreme vehicle,

མི་འབྲལ་ཉམས་རྟོགས་ཡོན་ཏན་རབ་འཕེལ་ཤོག །

mindral nyamtok yönten rab pel shok

So that we cultivate completely the qualities of experience and realization.

ཙ་བ་གསུམ་གྱི་སྤྱུགས་རྗེ་བྱིན་ཚེན་དང་། །

tsawa sum gyi tukjé jin chen dang

Through the vast and compassionate blessings of the lamas, yidams and dakinis,

ཚོས་ཉིད་རྟེན་འབྲེལ་བསམ་མི་ཁྱབ་པའི་མཐུ། །

chönyi tendrel sam mi khyabpé tu

Through the power of interdependence, the nature of things, which is beyond all imagining,

བླ་སློབ་དད་གདུང་འགྱུར་མེད་སྟོབས་བཅན་པས། །

la lob dé dung gyurmé tob tsenpé

And through the strength of unchanging and fervent devotion in both teacher and students,

སློན་དོན་འདི་དག་ཡིད་བཞིན་འགྲུབ་པར་ཤོག །

mön dön didak yishyin drubpar shok

May these aspirations come to pass, just as we desire!

ཅེས་པ་འདི་བཞིན་དུས་གཉེན་ཡིད་སྐྱེའི་སྐྱབས་འདིར་སྤྱུགས་བསྐྱེད་སློན་ལམ་དུས་སུ་སླིན་པའི་སྤྱེད་འགྱུར་བསྟན་པའི་གསལ་
བྱེད་རིས་མེད་ཀྱུལ་བའི་ལུང་རྟོགས་གྱི་བསྟན་པ་རིན་པོ་ཆེ་བཤད་སྐྱབ་གཉེས་གྱི་སློན་ལམ་ཞབས་འདེགས་སྐྱབས་ཆེ་མཛད་
པ་མཁལ་པོ་འཇིགས་མེད་སྤུན་ཚོགས་རིན་པོ་ཆེའི་ཞལ་སྤྱོད་ལམ་གྱིས་མདོ་ཁམས་གསེར་རྒྱ་རུང་ལྷ་རིག་སློབ་གླིང་གི་ཚོས་
གྲ་གསར་ཚུགས་གཙོ་བོར་ལུལ་གྲུ་ས་གནས་མང་པོར་ཞབས་འཁོར་དང་འདུས་སྐྱེ་བོ་ཁྱི་ཕྱག་མང་པོར་མཛད་བྱུང་སྤྱུགས་
བསྐྱེད་འཕྲིན་ལས་བཟང་པོས་རིས་མེད་ཚོས་གྱི་འཁོར་ལོ་རྒྱ་ཆེར་བསྐྱོར་ཞིང་། བསྟན་འགྲོར་སློན་པའི་སྐྱབས་པོ་ཆེའི་མཛད་
བཟང་སྐྱོང་བཞིན་པར་ཕྱི་ནང་གི་འགལ་རྒྱུན་ལས་སློབ་དཔོན་པོ་ཚོས་དབྱིངས་སུ་གཏད་པའི་སྤང་ཚུལ་ལ་དངོས་བརྒྱུད་
ཞལ་སློབ་རྣམས་སྐྱོ་གདུང་མི་བཟང་པའི་གནས་སུ་གྱུར་པར་མཁལ་པོ་དམ་པ་གང་ཉིད་ལ་ཅེ་གཅིག་གསོལ་བ་འདེབས་རྒྱ་
དང་། གང་གསུངས་མདོ་སྤྱུགས་ཟབ་བཅུད་གྱི་གདམས་ངག་རྣམས་མི་བཟེད་སྤྱིང་ལ་བཅངས་ཏེ་ཉམས་ལེན་དོ་སྐྱོག་མེད་པ་

ཐུ་བོའི་རྒྱན་བཞིན་བཙུག་ཏེ་སྐྱབ་པའི་མཚོན་པར་བསྐྱབ་རྒྱུ་ཤིན་ཏུ་གལ་ཆེ་ཞིང་། ད་ལམ་ངོས་རང་ནས་དམ་པ་གང་གི་
 ཐུགས་དགོངས་ཟབ་མོ་ཡོངས་སུ་རྫོགས་ཕྱིར་དང་། ཞལ་སློབ་རྣམས་ཀྱི་སྤྱོད་གདུང་སེལ་བའི་སྐྱད་ཏུ་གསོལ་འདེབས་སློན་
 ཚིག་འདི་བཞིན་བགྱིས་པ་ཇི་ལྟར་སློན་པའི་དོན་རྣམས་དེ་དེ་བཞིན་འགྲུབ་པར་གྱུར་ཅིག ། འུ་ཀྱའི་དགོ་སྤོང་བསྐྱོང་བསྐྱོང་འཛིན་རྒྱ་
 མཚོས་རབ་བྱུང་བཅུ་བདུན་པའི་ཤིང་སྤྲེལ་ལྷོ་ ༡ ཚེས་ ༡༥ ལ་བྲིས་པ་དགོ། །།

Khenpo Jikmé Phuntsok Rinpoche gave immense service to the Buddha's precious doctrine of scripture and realization in both teaching and practice, and he clarified the teachings of the Ancient Translation school as his enlightened aspirations and prayers from the past came to maturation. In his noble activity, he greatly benefited the teachings and beings by turning the wheel of Dharma extensively and in a non-sectarian way, affecting many thousands of devoted followers in a number of countries around the world through his wonderful aspirations and enlightened deeds, but especially at the Larung Institute for Higher Buddhist Studies which he founded in Serta, East Tibet.

At this unfortunate time, when he has displayed the appearance of directing his wisdom mind into the dharmadhatu as a result of some external and internal adversities, it is extremely important for his grief-stricken disciples to pray one-pointedly to their great teacher and to make an offering of their practice by diligently applying themselves continuously and without hypocrisy, as well as by keeping in their hearts his essential instructions that distil the essence of sutra and mantra, and not forgetting them.

So that the enlightened intentions of this great being may be fulfilled completely and to help dispel the anguish of his disciples, I recently made this prayer. May all these aspirations be fulfilled!

This was written by the Buddhist monk Tenzin Gyatso on the fifteenth day of the first month of the Wood Monkey year (6th March 2004) during the seventeenth calendrical cycle. May virtue abound!

Translated by Rigpa Translations. First published in the Rigpa Tibetan Calendar 2005-2006.

1. ↑ Mahakashyapa, Ananda, Shanavasika, Upagupta, Dhritika, Krishna and Sudarshana.
2. ↑ Nagarjuna, Aryadeva, Buddhapalita, Bhavaviveka, Chandrakirti, Shantideva, Shantarakshita, Kamalashila, Asanga, Vasubandhu, Dignaga, Dharmakirti, Vimuktisena, Haribhadra, Gunaprabha, Shakyaprabha and Atisha.
3. ↑ The Kings Songtsen Gampo, Trisong Detsen and Ralpachen.



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